



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

experience, in the performance of the functions of his office. Then, indeed, would Robin boldly lead the way, followed by a "train of gentlemen and ladies gay," regardless of the salutations, with which he was wont to be constantly greeted by the merry urchins in the street;—regardless, I say, of the reiterated cries of "Robin *bach!* (little Robert) your hat is on one side, or, your hat is falling off," the object of their mockery would gallantly continue his course, contented with looking unutterable disdain upon the young fry, and heedless alike of the shouts of his tormentors, the uncontrolled laughter of his own party, and the curvetting and plunging of his frisky little pony.

Poor Robin had attained the patriarchal age of 88 before he was gathered to his fathers; and, full of years and of honesty, he went hence and was no more seen! But his memory, humble as was his rank in society, will not be despised: his eccentric manners, convivial temper, and just dealings, will not be forgotten by those whom fortune has placed in a loftier—but, perhaps, not happier—sphere of existence; and we may truly say of him—Farewell!

"Take him for all in all, we ne'er shall look upon his like again!"

R.

THE MISCELLANIST.—No. XII.

LATIN EPIGRAM AND TRANSLATIONS—CHARLES EDWARDS.

To the EDITOR of the CAMBRO-BRITON.

SIR,—As you say you are in want of a fresh stock of *Pennillion*, I send you the following Epigram, with a translation in English and Welsh, which may, perhaps, should you think them worth your notice, supply the place of a *Pennill* or two.

IN SOMNUM.

Somne levis, quanquam certissima Mortis imago,
 Consortem cupio te tamen esse tori;
 Alma Quies, optata veni! nam sic sine vita
 Vivere, quam suave est; sic sine morte mori!

Tho' Death's strong likeness in thy form I trace,
 Come, Sleep, and fold me in thy soft embrace;
 Come, genial Sleep, that sweetest blessing give,
 To die thus living, and thus dead to live!

“The above Latin Epigram,” (says the St. James’s Chronicle for June 29, 1813,) “which appeared among the *CARMINA QUADRAGESIMALIA*, has been universally admired, and often attempted in English; but the translation, here given from the elegant pen of the Rev. Dr. Symmons, is unquestionably the best that has ever appeared.”—The last line is certainly beautiful, but it may, perhaps, appear like minute criticism to object to the word “form,” as well as to the jingle of “*tori*” and “*mori*” in the Latin.—Will you allow another attempt?

Tho’ Death’s grim likeness in thy features shine*,
 Yet to thine arms, sweet Sleep, I gladly fly;
 O! that with thee to rest the lot were mine,
 Thus without life to live, and without death to die!

Nor will you, perhaps, quite despise this in our native Welsh:

HUN, eilun Angau, tyr’d yn hy,
 A bydd bob nos fy ngyfaill cu:
 Hyfryd, fal hyn, heb fywyd, fyw,
 Ac, heb farwolaeth, marw, yw!

Whoever inserted the Epigram in the St. James’s Chronicle was mistaken in supposing it ever appeared among the *CARMINA QUADRAGESIMALIA*; but it was printed in a volume of Latin Poetry of later date, and is supposed to have come from the pen of the Rev. Thos. Warton, formerly Fellow of Trinity College, Oxford, and Poet Laureat. I remain, Sir,

Your well-wisher and obedient servant,

CHWILIEDYDD.

P. S. I should be obliged to you, or to any of your correspondents, if you would state in the *CAMBRO-BRITON*, who Charles Edwards, author of “*Hanes y Ffydd*,” was, where born, and what other books were written by him, &c. Mr. Owen, in his *Cambrian Biography*, only says, that “he was a theological writer, who flourished from about A. D. 1660 to 1700, and that his principal work was *Hanes y Ffydd*, or the History of Christianity”†.

* The Editor hopes Chwiledydd will not accuse him of hypercriticism, if he objects to the strict propriety of this word, when applied to “Death’s grim likeness”. In every other respect the translation is most happy.

† If any of the readers of the *CAMBRO-BRITON* will favour the Editor with a communication on this subject, it shall appear in the next Number.